



*The Sermon on the Mount.* Fra Angelico (1387–1455). Museo di San Marco, Florence.

## *Fourth Sunday after Epiphany*

# **29 January 2023**

### *Welcome to St Philip's*

We acknowledge the Ngambri and Ngunnawal people, the Traditional Custodians of the land on which we worship, and pay our respects to their Elders past and present and emerging. We extend that respect to Aboriginal and Torres Strait Islander peoples who worship with us.

**St Philip's COVIDSafe Plan** We are asking folk not attend church if they feel unwell, to be aware of their hand hygiene and to be mindful of social distance. Thank you. Masks are available for those who wish to wear one.

**Pew sheet & Order of Service:** the full Pew sheet with more news and reflections is available on our website. The QR code in the pews will direct you to the current edition, please use your phone/tablet and follow along. Service cards, Pew Bibles and Prayer Books are also available.

**Offertory:** at the offertory when our gifts are brought forward, there is an opportunity for you to make your contribution. A self-serve Eftpos machine is available in the foyer, you can use it before or after the service. St Philip's EFT details are also available if you would like to make a direct transfer: 702-389 05202512. Giving cards are in the foyer if you wish to place something in the offertory bag after giving electronically.

**Communion:** if you are baptised you are welcome to receive communion. If you would like to receive a blessing please cross your hands on your chest as you come forward.

**If you'd like to volunteer** as a reader, sidesperson, welcomer or another role on the Roster, then please email [rosters@stphilipsoconnor.org.au](mailto:rosters@stphilipsoconnor.org.au)

### *From the Rector*

Dear Friends,

The year begins in earnest with preparations for our Annual General Meeting and the beginning of our Missional Spirituality Project. This week with the celebration of Candlemas our focus changes from the crib to the cross a reminder that Lent will soon be upon us. I hope to be able to let you know how we might keep a good Lent alongside our Mission project very soon.

A Lenten Calendar available through the parish Website has been created by Brian McKinlay which will also guide us on our journey, thank you Brian.

Please give some prayerful thought to your involvement in the parish during this year. At the AGM we will be seeking to fill positions for three Wardens, six Councillors, three Synod Reps and three alternates and three members of the Clergy Appointments Board - all important roles in the life of our Parish and the wider Church.

Today we hear one of the best known passages in the Gospels, the Beatitudes from the Sermon on the Mount. They ask, 'do I see things from a merely human perspective, or from God's perspective?' To characterise the Beatitudes they reveal to us what sort of lives show that God is in charge - lives that are characterized by dependence on God's goodness, that show forgiveness, single-mindedness, longing for peace and for justice, and patience under attack. This may prove costly, but in the light of the hope for the kingdom it is hard-headed commonsense, and that is why those who adopt this way of life are "blessed".

It's all about living a 'missional spirituality.'

Every blessing, Martin

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### *Eucharist for the fourth Sunday after Epiphany*

*Setting: Christ Church Mass, Philip Matthias 1954-*

#### **Introit hymn 474 (TiS) (10am)**

Here in this place new light is streaming  
Now is the darkness vanished away  
See in this space our fears and our dreamings  
Brought here to you in the light of this day  
Gather us in, the lost and forsaken  
Gather us in, the blind and the lame  
Call to us now and we shall awaken  
We shall arise at the sound of our name

We are the young, our lives are a mystery  
We are the old who yearn for your face  
We have been sung throughout all of history  
Called to be light to the whole human race  
Gather us in, the rich and the haughty  
Gather us in, the proud and the strong  
Give us a heart so meek and so lowly  
Give us the courage to enter the song

Here we will take the wine and the water  
Here we will take the bread of new birth  
Here you shall call your sons and your daughters  
Call us anew to be salt for the earth  
Give us to drink the wine of compassion  
Give us to eat the bread that is you  
Nourish us well and teach us to fashion  
Lives that are holy and hearts that are true

Not in the dark of buildings confining  
Not in some heaven light years away  
But here in this place the new light is shining  
Now is the kingdom, now is the day  
Gather us in and hold us forever  
Gather us in and make us your own  
Gather us in, all peoples together  
Fire of love in our flesh and our bones  
Fire of love in our flesh and our bones

*Marty Haugen 1950*

**Entrance antiphon**

**What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?**

*Micah 6:8*

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

**And also with you.**

The Lord be with you.

**And also with you.**

Let us pray.

**Almighty God, to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name,  
through Christ our Lord. Amen.**

Jesus says, 'Repent, for the kingdom of heaven is close at hand.'

So let us turn away from sin and turn to the Lord in penitence and faith:

**Merciful God, our maker and our judge,  
we have sinned against you in thought, word, and deed,  
and in what we have failed to do:  
we have not loved you with our whole heart;  
we have not loved our neighbours as ourselves;  
we repent, and are sorry for all our sins.  
Father, forgive us.  
Strengthen us to love and obey you in newness of life;  
through Jesus Christ our Lord. Amen.**

Almighty God, who has promised forgiveness to all who turn to him in faith: pardon you ✠ and set you free from all your sins, strengthen you in all goodness and keep you in eternal life, through Jesus Christ our Lord.

**Amen.**

**Kyrie 757(a) (TiS)**

**Lord, have mercy  
Christ, have mercy  
Lord, have mercy**

**Gloria 757(b) (TiS)**

**Glory to God in the highest,  
and peace to God's people on earth.  
Lord God, heavenly King,  
almighty God and Father,**

**we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

### **Prayer of the day**

Let us pray:  
Living God,  
in Christ you make all things new:  
transform the poverty of our nature  
by the riches of your grace,  
and in the renewal of our lives  
make known your glory;  
through Jesus Christ our Lord,  
who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever.  
**Amen.**

### **Today's readings**

*A reading from the book of the prophet Micah (6:1-8)*

Hear what the Lord says:

- Rise, plead your case before the mountains,  
and let the hills hear your voice.
- <sup>2</sup> Hear, you mountains, the controversy of the Lord,  
and you enduring foundations of the earth;  
for the Lord has a controversy with his people,  
and he will contend with Israel.
- <sup>3</sup> 'O my people, what have I done to you?  
In what have I wearied you? Answer me!
- <sup>4</sup> For I brought you up from the land of Egypt,  
and redeemed you from the house of slavery;  
and I sent before you Moses,  
Aaron, and Miriam.
- <sup>5</sup> O my people, remember now what King Balak of Moab devised,  
what Balaam son of Beor answered him,  
and what happened from Shittim to Gilgal,  
that you may know the saving acts of the Lord.'
- <sup>6</sup> 'With what shall I come before the Lord,  
and bow myself before God on high?  
Shall I come before him with burnt-offerings,  
with calves a year old?
- <sup>7</sup> Will the Lord be pleased with thousands of rams,  
with tens of thousands of rivers of oil?  
Shall I give my firstborn for my transgression,  
the fruit of my body for the sin of my soul?'
- <sup>8</sup> He has told you, O mortal, what is good;  
and what does the Lord require of you  
but to do justice, and to love kindness,  
and to walk humbly with your God?

*Psalm 15*

Lord, who may abide in your tabernacle :  
or who may dwell upon your holy hill?

**Whoever leads an uncorrupt life  
and does the thing which is right:  
who speaks the truth from the heart,  
and has not slandered with the tongue;**

Who has done no evil to a friend:  
nor vented abuse against a neighbour;

**In whose eyes the worthless have no honour :  
but who makes much of those that fear the Lord;**

Whoever has sworn to a neighbour :  
and will not go back on that oath;

**Who has not put money to usury :  
nor taken a bribe against the innocent.**

Whoever does these things :  
shall never be overthrown.

*A reading from the first letter of Paul to the Corinthians (1:18-31)*

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup>For it is written,

'I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.'

<sup>20</sup>Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup>For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. <sup>22</sup>For Jews demand signs and Greeks desire wisdom, <sup>23</sup>but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, <sup>24</sup>but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup>For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

<sup>26</sup>Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. <sup>27</sup>But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; <sup>28</sup>God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, <sup>29</sup>so that no one might boast in the presence of God. <sup>30</sup>He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, <sup>31</sup>in order that, as it is written, 'Let the one who boasts, boast in the Lord.'

**Gradual hymn 448 (TiS) (10am)**

Blest are the pure in heart,  
for they shall see our God;  
the secret of the Lord is theirs,  
their soul is Christ's abode.

The Lord who left the heavens  
our life and peace to bring,  
to dwell with us in lowliness,  
our pattern and our King:

still to the lowly soul  
he will himself impart,  
and for his cradle and his throne  
chooses the pure in heart.

Lord, we your presence seek;  
this blessing now renew:  
give us a pure and lowly heart,  
a temple fit for you.

*John Keble 1792-66*

**The Gradual (8am)**

Alleluia,

## **Alleluia!**

Blessed are the pure in heart, for they will see God.

*Matthew 5:8*

## **Alleluia!**

The Lord be with you.

### **And also with you.**

*The Gospel of our Lord Jesus Christ according Matthew (5:1-12)*

### **Glory to you Lord Jesus Christ.**

When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. <sup>2</sup>Then he began to speak, and taught them, saying:

<sup>3</sup> 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> 'Blessed are those who mourn, for they will be comforted.

<sup>5</sup> 'Blessed are the meek, for they will inherit the earth.

<sup>6</sup> 'Blessed are those who hunger and thirst for righteousness, for they will be filled.

<sup>7</sup> 'Blessed are the merciful, for they will receive mercy.

<sup>8</sup> 'Blessed are the pure in heart, for they will see God.

<sup>9</sup> 'Blessed are the peacemakers, for they will be called children of God.

<sup>10</sup> 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

<sup>11</sup> 'Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup>Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

For the Gospel of the Lord,

**praise to you Lord Jesus Christ.**

## **The Sermon**

### **The Nicene Creed**

Let us affirm the faith of the church

**We believe in one God,  
the Father, the almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate; he  
suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge  
the living and the dead  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son  
who with the Father and the Son  
is worshipped and glorified,**

**who has spoken through the prophets.**  
**We believe in one holy catholic and apostolic Church.**  
**We acknowledge one baptism for the**  
**forgiveness of sins.**  
**We look for the resurrection of the dead,**  
**✠ and the life of the world to come. Amen.**

### **Prayers of the people**

In our prayers we remember all in need, particularly: Ben, Hugh, Sarah, David, Otto, Bob, Noel, Deborah, Sue, Molly, Katherine, David & Margot, those unable to gather with us, those in hospital or residential care.

We pray for our international mission, the Vanuatu Integrated Water, Sanitation and Hygiene Project. We pray especially:

- for the small staff of the Anglican Church of Melanesia and their many volunteers working on this project;
- for the communities whose health will benefit from the project;
- that we will be generous in supporting this important work of our sister Anglican Church in Vanuatu.

We commend to God the recently departed especially Lyn Grady, those whose anniversaries fall at this time: Clara Baker (30/01/2002), Jean Cousins (31/01/1987), Stanley Morton (31/01/1999), Douglas Hobson *priest* (01/02/1969), Gudrun Whalley (02/02/2000), Sydney Bovis (03/02/1993), Harry Cousins (03/02/1974), the victims of war, disaster, pandemic and tragedy, all whose memories are dear to us, and those who have no one to remember them.

Here is our prayer for the parish for use in your daily prayers for this month:

Gracious God, you call us to follow our Patron Philip encouraging others to 'Come and See.'

Raise up Churchwardens and Councillors from among us to faithfully serve your people and administer your community.

We pray in the name of the one who reconciles us to you and to one another, Jesus Christ our Lord. Amen.

### **The greeting of peace**

We are the body of Christ. **His Spirit is with us.**

The peace of the Lord be always with you.

**And also with you.**

Let us offer each other the sign of peace.

### **Offertory hymn 626 (TiS) (10am)**

Lord of creation, to you be all praise!  
Most mighty your working, most wondrous your ways!  
Your glory and might are beyond us to tell,  
and yet in the heart of the humble you dwell.

Lord of all power, I give you my will,  
in joyful obedience your tasks to fulfill.  
Your bondage is freedom, your service is song;  
and, held in your keeping, my weakness is strong.

Lord of all wisdom, I give you my mind,  
rich truth that surpasses our knowledge to find.  
What eye has not seen and what ear has not heard  
is taught by your Spirit and shines from your Word.

Lord of all bounty, I give you my heart;  
I praise and adore you for all you impart;  
your love to inspire me, your counsel to guide,  
your presence to cheer me, whatever betide.

Lord of all being, I give you my all;  
if ever I disown you, I stumble and fall;  
but, sworn in glad service your word to obey,  
I walk in your freedom to the end of the way.

*Jack Copley Winslow 1882-1974*

Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer,  
which earth has given and human hands have made. It will become the bread of life.

**Blessed be God for ever.**

Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit  
of the vine and work of human hands. It will become our spiritual drink.

**Blessed be God for ever.**

Faithful God, receive all we offer you this day.  
May we so live the life of Christ  
that your Church may be a sign of salvation  
to all the nations of the world.  
We ask this in the name of Jesus Christ the Lord.

**Amen.**

### **The Great Thanksgiving**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

All glory and honour be yours always and everywhere,  
mighty Creator, everliving God.

We give you thanks and praise for your Son,  
our Saviour Jesus Christ,  
who by the power of your Spirit was born of Mary  
and lived as one of us.

By his death on the cross  
and rising to new life,  
he offered the one true sacrifice for sin  
and obtained an eternal deliverance for his people.

Therefore with angels and archangels,  
and with all the company of heaven,  
we proclaim your great and glorious name,  
for ever praising you and singing/saying:

### **Sanctus & Benedictus 757(c&d) (TiS)**

**Holy, holy, holy Lord, God of power and might,  
Heaven and earth and full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes  
in the name of the Lord.**

**Hosanna in the highest.**

Merciful God, we thank you  
for these gifts of your creation,  
this bread and wine,  
and we pray that by your word and Holy Spirit,  
we who eat and drink them  
may be partakers of Christ's body and blood.

On the night he was betrayed Jesus took bread;  
and when he had given you thanks  
he broke it, and gave it to his disciples, saying,  
'Take, eat. This is my body given for you.  
Do this in remembrance of me.'

After supper, he took the cup,  
and again giving you thanks  
he gave it to his disciples, saying,  
'Drink from this all of you.  
This is my blood of the new covenant  
shed for you and for many  
for the forgiveness of sins.  
Do, this, as often as you drink it in remembrance of me.'

Therefore we do as our Saviour has commanded:  
Proclaiming his offering of himself  
made once for all upon the cross,  
his mighty resurrection and glorious ascension,  
and looking for his coming again,  
we celebrate with this bread and this cup,  
his one perfect and sufficient sacrifice  
for the sins of the whole world.

Great is the mystery of faith:

**Memorial acclamation 757(e) (TiS)**

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

Renew us by your Holy Spirit,  
unite us in the body of your Son,  
and bring us with all your people  
into the joy of your eternal kingdom;  
through Jesus Christ our Lord,  
with whom and in whom,  
in the fellowship of the Holy Spirit  
we worship you, Father,  
in songs of never-ending praise:

**Memorial acclamation 757(e) (TiS)**

**Blessing and honour and glory and power  
are yours for ever and ever. Amen.**

As our Saviour Christ has taught us, we are confident to pray,

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.**

**Give us today our daily bread.**

**Forgive us our sins  
as we forgive those who sin against us.**

**Save us from the time of trial  
and deliver us from evil.**

**For the kingdom, the power, and the glory are yours  
now and for ever. Amen.**

**The breaking of bread and communion**

We break this bread to share in the body of Christ.

We who are many are one body,  
**for we all share in the one bread.**

**Agnus Dei 757(f) (TiS)**

**Jesus, Lamb of God, have mercy on us.**  
**Jesus, bearer of our sins, have mercy on us.**  
**Jesus, redeemer of the world, grant us your peace.**

Jesus is the Lamb of God who takes away  
the sins of the world.

Happy are those who are called to his supper.

**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

**Communion antiphon**

**Blessed are those who hunger and thirst for righteousness, for they will be filled.**

*Matthew 5:6*

**The sending out of God's people**

Let us pray:

Bountiful God,  
at this table you graciously feed us  
with the bread of life and the cup of eternal salvation.

May we who have reached out our hands to receive  
this sacrament

be strengthened in your service;  
we who have sung your praises  
tell of your glory and truth in our lives;  
we who have seen the greatest of your love  
see you face to face in your kingdom  
and come to worship you with all your saints for ever.

Most loving God, **you send us into the world you love. Give us grace to go  
thankfully and with courage in the power of your Spirit.**

The Lord be with you.

**And also with you.**

The peace of God which passes all understanding keep your hearts and minds in the knowledge  
and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God almighty, the  
Father ✕ the Son, and the Holy Spirit, be among you and remain with you always. **Amen.**

Go in peace to love and serve the Lord:

**In the name of Christ. Amen.**

**Recessional hymn 618 (TiS) (10am)**

What does the Lord require  
for praise and offering?

What sacrifice, desire  
or tribute did you bring?

*Do justly,  
love mercy,  
walk humbly with your God.*

Rulers of earth, give ear!  
Should you not justice show?  
Will God your pleading hear  
while crime and cruelty grow?

*Do justly,  
love mercy,  
walk humbly with your God.*

Still down the ages ring

the prophet's stern commands:  
to merchant, worker, king,  
he brings God's high commands:  
*Do justly,  
love mercy,  
walk humbly with your God.*

How shall our life fulfill  
God's law so hard and high?  
Let Christ endue our will  
with grace to fortify.  
*Then justly,  
in mercy,  
we'll humbly walk with God.*

*Albert Frederick Bayley 1901-84*

## *News*

During 2022 Bishop Mark encouraged Parishes to engage in projects and programs to enable a greater missional emphasis in the Diocese. Some parishes have adopted programs and we were offered the opportunity to engage in a project called 'Introduction to Missional Spirituality.' Four parishes are involved Hackett, Jamison, Narooma-Bega and St Philip's, we will be learning and engaging in the project separately as each parish has differing hopes and perspectives.

What does this involve? The project lasts from February to September 2023. There are three elements: the Rectors of these four parishes will gather for a learning and development circle five times during the course the project. This will enable a sharing of experiences and concerns as well as encouragement and prayer for one another. This phase begins this week. Secondly a small group will be formed in each parish to review each module, I am in the process of inviting folk onto that group. We will meet after each of the parish gatherings and with the project facilitator at the end. Third and importantly there are the parish gatherings, ours will be held at St Philip's on the following Saturday afternoons from 2-4pm.

Module 1 – 25 February  
Module 2 – 25 March  
Module 3 – 27 May  
Module 4 – 24 June  
Module 5 – 5 August  
Module 6 – 2 September

The sessions will be facilitated by The Rev'd Tracey Matthews who piloted the project during her curacy at St Simon's Kaleen and has recently returned to Canberra after a stint in the Newcastle Diocese.

At the 'Greenhills Day' we reflected on our parish community and our hopes for the future. What we need to do now is see how those hopes can come to fruition, it is my hope these modules will help us. Please put these dates in your diaries and over the coming weeks I will provide more information on the content of the each module and offer suggestions for reading for those of you keen to learn. What we want to do is discover and rediscover our unique gifts and strengths and how best we might use them in our local context within God's mission. *MJ*

**The family of Ann Brown** a parishioner at St Philip's for many years, will gather to inter her ashes in the St Philip's Memorial garden on Saturday, 4 February at 5pm, all are welcome.

**This Thursday we will celebrate Candlemas** with a Eucharist at 10am followed by Lunch in the Rectory, all are welcome.

**The Parish AGM will be held on Sunday 26 February** following the 10am Eucharist. If you are compiling a report can you please forward it to [rector@stphilipsoconnor.org.au](mailto:rector@stphilipsoconnor.org.au) during the week, thank you. Please consider also nominations for the roles of Warden, Councillor, Synod Rep and Parish Clergy Appointments Board, nomination forms will be available next week.

Our commitment to supporting **St John's Care** continues this year. Over the coming weeks we will provide more information on how best we can support this ministry.

**The Dean of Goulburn The Very Rev'd Philip Saunders** concludes his ministry at the Cathedral this weekend. The Rev'd Robin Moore represented St Philip's at his farewell service yesterday at the Cathedral. We wish Philip every blessing as he moves into a new phase of life.

## *Reflection*

This sermon from <https://www.stjohnwithstmary.org.uk> titled *Making Space for Truth: Balancing Action and Contemplation* helps us in our reflecting on a Missional Spirituality. I am unsure who preached the sermon and at one point the congregation are asked to look at their pew sheets, but I don't think this distracts from the message. The preacher is also speaking of the Luke's beatitudes whereas today we are looking at Matthew's version, but the message is largely the same. MJ

In his book 'Where Prayer Flourishes', Thomas Merton explains that 'there is no contradiction between action and contemplation...action and contemplation are fused into one entity by the love of God and of our brothers (and sisters) in Christ... without contemplation and interior prayer the Church cannot fulfil her mission to transform and save mankind'<sup>1</sup>. Today, in our gospel reading, we've heard Luke's 'blessings and woes' which epitomise Luke's concern for the poor and his awareness of the potential dangers of wealth, privilege and self-importance. They speak of the need, as Thomas Merton suggested, 'to transform and save mankind' from the inequalities and injustices that have been all too prevalent throughout human history.

When we think of the beatitudes, I'm guessing that many of us think of Matthew's more poetic rendering within the Sermon on the Mount. In Matthew's rendition Jesus appears to address more esoteric or spiritual qualities when, for example, he describes as blessed, 'the poor in spirit'<sup>2</sup>, 'those who hunger and thirst for righteousness'<sup>3</sup>, or the 'pure in heart'<sup>4</sup>. But Luke's version is simpler, he's much more direct, much more pragmatic, dare I say much more subversive. The biblical scholar Raymond E. Brown suggests that Luke's Jesus is much more concerned with the real and immediate injustices experienced by the poor every day when he states that Luke's beatitudes 'address those who are actually poor, hungry, mournful and hated "now"'<sup>5</sup>. Tellingly, Luke's four 'Blessings' are followed by the four 'Woes', a point-by-point antithesis to the previous declarations, as Luke's Jesus brings our attention to the pervasiveness of discrimination and inequality, and to the antagonistic relationship that can exist between the affluent and the poor. Jesus describes a topsy-turvy world where those who are impoverished, powerless and marginalised; those who are rejected and ridiculed; and those who are persecuted and hated will enter the kingdom of God. Conversely, those who are financially prosperous and powerful, those who have plenty, and those who are arrogant because they are elevated and revered by others have already received their comfort and consolation. In a similar vein, but about 500 years earlier, the messenger in the book of Malachi declares that God 'will be swift to bear witness...against those who oppress the hired workers in their wages, the widow, and the orphan, (and) against those who thrust aside the alien...'<sup>6</sup> As Stulman and Kim maintain in their commentary on Malachi, 'nothing disrupts unity more than injustice (and) injustice shatters the quality of life of the community'<sup>7</sup>. How pertinent this still seems today, and how little the human heart seems to have changed in the last two and a half thousand years.

All of this draws attention to the enduring need for societal reform and social justice, and for the pressing need to provide practical support to those who are impoverished, powerless and marginalised. This is a fundamental characteristic of our Christian faith. But, hand in hand with the need to transform the society in which we live, is the need to transform ourselves, to engage with the path of inner transformation, to integrate action and contemplation, for they are the heads and tails of the spinning coin that is our Christian life and we are called to them both. Jack Jezreel, founder of the 'JustFaith' organisation, explained it well when he said this..."The world cannot be changed by love to become just, unless we are changed by love to become whole, but we cannot be made whole without engaging in the work of making the world whole. Personal transformation and social transformation are one piece."<sup>8</sup> If we do not seek to know ourselves, to change ourselves, to grow in love and in our awareness of God, anything we seek to achieve with our activism runs the risk of foundering on the same ideologies that caused the problems in the first place. Without the contemplative dimension, we remain unenlightened people seeking to overthrow the systems of other equally unenlightened people. We risk becoming focused on us being right and them being wrong, and on the ideologies that underpin our belief systems rather than the truth, love, liberation and freedom that emerges when, as Anthony Bloom puts it,

'contemplation (becomes) active and action contemplative'<sup>9</sup> . Anthony Bloom goes on to say that 'action must be an act of God, by our instrumentality. Let us first learn to listen, hear, see and understand God, the world and our neighbour. And then to act not solely according to human wisdom but, above all, primarily on the basis of the divine wisdom...'<sup>10</sup>

I'd like you at this point to look at your service sheet. Look first at the front of the service sheet and there you'll see a colour image made up of nine pictures, this is our pictorial community rule of life. Now, for those of you who may not be familiar with our community rule of life you may well be asking what all that means. Well, I'd like you now to turn the service sheet over and on the back you'll see a black and white representation of the same image with labels indicating what the pictures represent. Each of these pictures represents an aspect of our Christian life that we have committed ourselves to as a community and I'd particularly like to draw your attention to two pictures, the one in the top right hand corner, and the central one at the bottom. You'll notice that one commits us to 'being concerned about social justice' and the other to 'being contemplative and rooted in prayer'. These, I would argue, are the heads and tails of the spinning coin that I mentioned earlier; they are the call to action and the call to contemplation. They embody, within our own community rule of life, the call to engage with action for societal reform and social justice whilst, at the same time, engaging with the path of inner transformation, the path that leads us to know ourselves, to change ourselves, to grow in love and in our awareness of God. These two aspects of parish life (the active and contemplative) are needed to balance and complement each other, with each completing the other and providing a fullness and wholeness to parish life that each on their own cannot achieve.

We have committed ourselves to being a contemplative community and, within a contemplative community, action follows contemplation and reflection. As a community, we enter into contemplation as the silent, prayerful, opening of ourselves to the living God and then, collectively reflecting on God's desire for us as an active Christian community, we act in a way that we believe accords with God's will as it unfolds within our hearts. This reflects Paul's instruction in his letter to the Romans when he says, 'do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God...'<sup>11</sup> This ongoing and cyclical process grounds our love for others, and our actions towards them, within a contemplative framework that enables us to evolve into a community that commits itself to the 'twofold way which makes contemplation active and action contemplative'<sup>12</sup>.

In 2012, our then Archbishop of Canterbury Rowan Williams addressed the Synod of Bishops in Rome. He spoke of the deep and abiding connection between contemplation and action when he said this, '...the clarity and energy we need for doing justice requires us to make space for the truth, for God's reality to come through. Otherwise our search for justice or peace becomes another exercise of human will, undermined by human self-deception...True prayer purifies the motive, true justice is the necessary work of sharing and liberating in others the humanity we have discovered in our contemplative encounter'<sup>13</sup>. So, when we seek to understand how best we can help the poor, the hungry, those who weep and those who are hated, excluded, reviled and defamed, we must remember also to make space for truth, for God's reality. It is when we sit in the silence and stillness of contemplative prayer that we can seek the clarity we need for doing justice because we sit, to quote R. S. Thomas, 'within listening distance of the silence we call God'<sup>14</sup>. Amen

1 Merton, T. (2018) Where Prayer Flourishes. London: Canterbury Press, p 151 & 152.

2 Matthew 5:3 (NRSV)

3 Matthew 5:6 (NRSV)

4 Matthew 5:8 (NRSV)

5 Brown R. E. (1999) An Introduction to the New Testament. London: Doubleday, p 239.

6 Malachi 3:5 (NRSV)

7 Stulman, L. & Kim, H. C. P. (2010) You Are My People: An Introduction to Prophetic Literature. Nashville: Abingdon Press, p 242.

8 Jack Jezreel, "To Love Without Exception," "Perfection," Oneing, Vol. 4 No. 1 (Center for Action and Contemplation: 2016), 52.

9 Bloom, A (1971) God and Man. London: Darton, Longman & Todd, p 99.

10 Ibid. p119

11 Romans 12:2 (NRSV)

12 Bloom, A (1971) God and Man. London: Darton, Longman & Todd, p 99.

13 Archbishop of Canterbury (2012) Archbishops Address to the Synod of Bishops in Rome.  
Accessed: 13.02.19. Accessed from:  
<http://aoc2013.brix.fatbeehive.com/articles.php/2645/archbishops-address-to-the-synod-of-bishops-inrome> 14 R.S. Thomas, 'AD', in *Collected Later Poems 1988-2000*.

The fiercest manhood,  
the toughest reserve, the slickest wit amongst us  
trembles with silence, and burns with unexpected  
judgements of peace. Some in the concourse scream  
who thought themselves happy. Only the smallest children  
and such as look out of Paradise come near him  
and sit at his feet, with dogs and dusty pigeons.

From 'An absolutely ordinary rainbow' by Les Murray

### *This week @ St Philip's*

Today	<i>Fourth Sunday after Epiphany</i>
8am	<b>Eucharist</b> (followed by Breakfast)
10am	<b>Sung Eucharist</b> (followed by Morning tea)
Tuesday 31 January	<i>Feria</i>
2pm	<b>Eucharist</b> – Sir Leslie Morshead Manor - <i>subject to restrictions</i>
Wednesday 1 February	<i>Feria</i>
10am-Noon	Pandora's sorting & preparation
Thursday 2 February	<i>Presentation of Christ in the Temple (Candlemas)</i>
10am	<b>Eucharist</b> (followed by lunch)
Saturday 4 February	<i>Anskar, missionary bishop in Sweden (d.865)</i>
10am-1pm	Pandora's
5pm	Interment of Ashes – Ann Brown RIP
Sunday 5 February	<i>Fifth Sunday after Epiphany</i>
8am	<b>Eucharist</b> (followed by Breakfast)
10am	<b>Sung Eucharist</b> (followed by Morning tea)
	<i>Readings: Isaiah 58:1-9a, Ps 112, 1 Corinthians 2:1-13, Matthew 5:13-20</i>

### *For your Diary*

Wednesday 22 February	Ash Wednesday
Saturday 25 February	Intro to Missional Spirituality - Seminar 1
Sunday 26 February	Parish AGM
Saturday 25 March	Intro to Missional Spirituality – Seminar 2
Friday 7 April	Good Friday
Sunday 9 April	Easter Day
Sunday 7 May	SS Philip & James
Saturday 27 May	Intro to Missional Spirituality - Seminar 3
Fri 8 - Sun 10 Sept	Diocesan Synod, Canberra Grammar School

## Rosters

		<b>29-Jan-23</b>	<b>5-Feb-23</b>	<b>12-Feb-23</b>	
	Sunday of Month	<b>5th</b>	<b>1st</b>	<b>2nd</b>	
	Liturgical Season	Fourth Sunday after the Epiphany	Fifth Sunday after Epiphany	Sixth Sunday after Epiphany	
	Flowers	Flower Team	Flower Team	Flower Team	
<b>8am</b>	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Martin	<b>8am</b>
	Preacher (if different to Celebrant)				
	Sidespeople	volunteers	Margaret & Russell	Alison & Alistair	
	Liturgical Assistant		Lisa C	Ellie P	
	1st Bible reader - OT	Susan J	Russell M	Alistair D	
	2nd Bible reader - NT	volunteer	Margaret M	Alison D	
<b>10am</b>	Celebrant	Rev'd Martin	Rev'd Martin	Rev'd Martin	<b>10am</b>
	Preacher (if different to Celebrant)				
	Sidespeople & Welcomer	Fred A & Leighton M	Fred A, Katie C	Helen & Hardy	
	Liturgical Assistant	Tim G		Rebecca K	
	Musician(s) & Singers/Soloist	Colin F	Colin F	Colin F	
	1st Bible reader - OT	Fiona D	Richard G	Sarah B	
	2nd Bible reader - NT	Liz D	Ashton R	Brian M	
	Morning Tea	<i>self serve</i>	Ann M & Barbara G	Jan G	
Additional details/notes	<i>School Holidays</i>				

St Philips O'Connor, ACT

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